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## LITERATURE.

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*The British Journal of Psychology.* Edited by James Ward and W. H. R. Rivers, with the collaboration of W. McDougall, C. S. Myers, A. F. Shand, C. S. Sherrington, W. G. Smith, Vol. I, Part I. January, 1904. C. J. Clay and Sons, London. pp. 115.

Besides the editorial this first number contains the following articles: James Ward, On the Definition of Psychology; C. S. Sherrington, On Binocular Flicker and the Correlation of Activity of "Corresponding" Retinal Points; J. Lewis McIntyre, A Sixteenth Century Psychologist, Bernardino Telesio; W. McDougall, The Sensations Excited by a Single Momentary Stimulation of the Eye; W. McDougall, Note on the Principle underlying Fechner's "Paradoxical Experiment" and the Predominance of Contours in the Struggle of the two Visual Fields; Proceedings of the Psychological Society.

This journal will be issued in parts at irregular intervals, and a volume consisting of about four hundred and fifty pages costs fifteen shillings in advance, single numbers, five shillings.

*The American Journal of Psychology* welcomes most heartily the new British Journal of Psychology and congratulates it upon its almost ideal form both in type and page. Its establishment ought to mark an epoch in the development of British thought as important as that marked by the establishment of *Mind* by the late Croom Robertson and Mr. Bain many years ago. The difference of standpoint between the first numbers of these two journals is typical of the tendencies of modern thought in this field. In the editorial we are told that there are about half a dozen lectureships already established to promote the study of psychology as a science, that psychology is independent of the control of philosophy, having its own methods, problems and standpoint, that ideas "in the philosophical sense do not fall within its scope: its inquiries are restricted entirely to facts. In pursuit of these it is brought into close relations with biology, physiology, pathology, and again with philology, anthropology, and even literature. Its results, also, have important, practical applications for the educationist, the jurist, the economist, quite apart from their theoretical bearing on the problems of the epistemologist and the moralist." It is to be "devoted exclusively to psychology in all its branches, analytical, genetic, comparative, experimental, pathological, individual, ethnical, etc." It aims to serve as an organ "for all alike who are working in any one of the many branches into which psychology has differentiated." "Among the standards by which communications will be judged, that of length will not be one."

The articles of Sherrington and McDougall are admirable laboratory investigations on optical phenomena, well calculated to show the great advantages of work with instruments to advance self knowledge even of elementary sense activities which introspection could never attain without the aid of these methods. The historical study on Telesio is an interesting picture of a sixteenth century man who regarded human nature a part of nature subject to natural laws and to be developed by purely empirical methods. The article of James Ward is written from a very different standpoint which, to the writer of this note, seems both effete and sterile. He tells us how Aristotle and then how Descartes regarded psychology and of the great change that has lately supervened from the conception of the soul as a *res cogitans*, which

had in a sense further development in the panlogism of Hegel, to the more efferent conceptions illustrated by Kant's "Critique of the Practical rather than the Pure Reason, by Schopenhauer," etc., and how this reaction against intellectualism has lately been extended and confirmed by evolutionary and experimental studies which insist that the will rather than the intellect is our clue in understanding experience, how this makes knowledge no longer an end in itself but always a means. He finally concludes that "in every case physiological and comparative psychology must fall back on the facts and analogies of our own experience." The view that begins with mechanism and ends with mind gives the experient only a presentational kind of physiological psychology of the worst sort, "where physiological and psychological conceptions are forever coqueting with each other, and where, as a result, unseemly hybrids are not infrequent," like Huxley's "Ideagenous Molecules."

Now, all this seems to us trite, barren, obsolete and irrelevant. There is no more patent and commonplace fact in the psychological world than this great transition, and nothing that the student of mind is so ready to admit as that man is indefinitely more anthropomorphic than he knows and must forever judge and know everything in terms of his own psychic activities. But one of the chief claims of experimental, genetic, and comparative psychology is that it sheds new light upon our own activities which the arm-chained introspectionist who turns his mental eyes inward has grown impotent to add to. The other papers in this first number make contributions of what was unknown before to the modern reader. This adds nothing. In fact the introspectionist of this type has ceased to interest the progressive, modern student of mind, except that his writings are precious documents of a unique type of mind. The mortgage the epistemologist always demands the experimenter to cancel is essentially a spurious one. The limitations he lays down, the definitions in which he is so profuse, the stepmotherly anxiety lest the laboratory man should make some *faux pas* or perturb his circles, suggests that the true "hybrid" is the epistemologist who attempts to legislate for experimentation in which he has no practical experience. The very life of the new psychology depends upon whether it can throw off the leading strings of the old sufficiently to secure its own free movement. It is preposterous, at present, to define psychology save as Bleek long ago undertook to define philology: *es ist was es wird*. It is in a process of rapid development. It has so many lines and departments that if it could be correctly described to-day all the definitions might be outgrown to-morrow. None but an almost parnoiac systematist would attempt to write even a logic or a methodology for it. As grammar comes after the golden period of language and literature, so these things must come when the present enormous expansion of psychology in all its departments is approaching the end of a period. The new movement owes all its achievements to the method of treating psychic activities as natural phenomena and as well might a speculative materialist attempt to "hold up" or cast suspicion on the actual laboratory work of physics and chemistry, because no one knows just what an atom, a vortex, or ether really is, as the epistemologist obtrude his scholastic scruples into the domain of psychology as a science. H.

*Grundzüge der Psychologie, Band I. Allgemeiner Teil. Die Prinzipien der Psychologie*, von HUGO MUENSTERBERG. Leipzig, J. A. Barth. 1900. pp. XII+565. 12M.

This first volume of a treatise upon which Professor Münsterberg is engaged, deals only with the fundamental principles and general problems of psychology. While it is for that reason introductory in scope